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are obscure instincts; we do not understand their meaning; but they are also very real and very strong and universal passions, and we cannot doubt that they are factors in the upward moral and biological progress of man, even though we may not subscribe to the dictum: "Tis eternal law that first in beauty will be first in might."

Of course, there is beauty *and* beauty: the ideal of the Hottentot can hardly be said to make for progress of any kind, and the ideal of the Turk is perhaps largely to blame for the apathy and stupidity of that nation; but I think it will be found that civilized man is inclined more and more to choose such types of female beauty as are correlated with a beautiful mind and with the more feminine virtues of sympathy, unselfishness, gentleness, motherliness. Every war, therefore, will result in a selection that will do something to set up evolutionary tendencies opposite to its own brutal, truculent, anti-social spirit.

Verily it is a fool-proof world!

It is interesting to note, *en passant*, that selection of this nature also makes for the differentiation of nations; for each nation has its own taste in beauty, and this taste, no doubt, has some survival value.

Wisely did Socrates identify the beautiful and the useful, and wisely does William Watson sing:

"Beauty, the Vision whereunto
In joy, with pantings from afar,
Through sound and odour, form and hue,
And mind, and clay, and worm, and star,
Now touching goal, now backward hurled
Toils the indomitable world."

To sum up, then, any influences of the European war on the racial evolution of English, French, and German nations are probably very unimportant, save the racial results produced by the more stringent selection of women which will follow the war as a result of the decimation of men.

"There's a Divinity that shapes our ends, rough-hew them how we will!"

Science Progress, London.

VIGNETTE

SAPHIR, the famous wit, whose clever sayings were, about the middle of the last century, the delight of Viennese society, once, with a promising twinkle of his eye, said to a young lady, "Do you know the difference between a Diplomat and a Lady? No? It is very simple. If a Diplomat says "Yes," he means "Perhaps;" if he says "Perhaps," he means "No," and if he says "No," well, then he is no Diplomat. With a Lady it is just opposite. If a Lady says "No," she means "Perhaps;" if she says "Perhaps," she means "Yes," and if she says "Yes"—well, then she is no Lady." And though his fair friend tried to look indignant, yet he saw the smile that played in the corners of her mouth and sparkled through her demurely lowered lids.